

THE
H E A R T
O F
New-England
H A R D N E D
T H R O U G H
W I C K E D N E S :

In Answer to a Book, Entituled *the Heart of New-England Rent*, Published by John Norton appointed thereunto by the General Court.

The Doctrine of the *Quakers* Uindicated, his Arguments made void, his Ignorance manifested, and his lying doctrines brought to light and Judged with the Word of Truth, and Truth cleared from his Aspersions and slanders.

By him that waits to see the Throne of Righteousness Exalted above all Deceit.

FRANCIS HOWGILL.

And the rest of the men which were not kil'd by the plagues repented not of the works of their hands, neither repented they of their Murders nor sorceries nor worshippings of Devils, Revel. 9.20,21.

L O N D O N,
Printed for Thomas Simmons at the Bull and Mouth
near Aldersgate, 1659.

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NOW, when the Lord of life and glory is appearing in his Power as in the days of old, and his goodness, mercy, and truth as in the years past, and the riches of his Grace & Salvation, which he maketh to flow forth and spring forth from the great deep; now when he is manifesting his light from his holy habitation, & his saving health from his dwelling place, that the sons of men might be partakers thereof, and praise him who liveth for ever and ever, who is the Author of Eternal Salvation unto them that believe; the pit of darkness hath also opened its mouth, and out of it many unclean spirits doth arise, and fogs and mists of darkness, Ignorance and Error is also arisen out of it to hinder the light from shining, and to darken the Air, that the Son of Righteousness might not be beheld, and would dam up the way that the springs of life might not refresh the City of God, and his tender plants; that so the Prince of darkness and the King of the bottomless pit might not lose his Dominion, for this end hath he mustred up and is mustring up all his men of War with their several weapons, and all the Engines of wickedness to resist the Lamb of God, who is risen to make War in Righteousness, that so the Kingdom of darkness might still be established, and the Subjects thereof live at ease and peace in Egypt and Sodom, where Christ and the witnesses are slain; I say for this end hath he sent out his men of War to resist the work of the Lord, which is to destroy the Devils work; one of his Champions more stout then his fellows is come out with his weapons of War, which are most of them borrowed, and not his own, and the City in which he hath encompassed himself is a refuge of lies; but however he appears with the face of Authority and subscribes himself *John Norton Teacher of the Church of Christ at Boston in New England, who was appointed thereunto by the order of the General Court; his Book he calls The heart of New England Rent at the blasphemies of the present Generation, or a brief tract concerning the Doctrine of the Quakers, shewing the destructive nature thereof to Religion, Churches and State.*

Now whether *John Norton* was appointed of the General Court to be Minister of *Boston*, or he was appointed by the General Court to tell lies, how the heart of *New England* is Rent, whether he intends, should be believed, the Reader may judge; for his words may be understood of both: however *John Norton* hath manifested his Master, that it was not Christ who appointed him to be Minister at *Boston*, but the General Court that appointed him; neither was it Christ nor his Spirit that set him to work to publish lies to the World, that the heart of *New England* was Rent, but the General Court; neither was it Christ nor the General Assembly that ordered him to write this Book, which he calls a *Traët concerning the Doctrine of the Quakers*, but the General Court they have ordered thee to tell lies, and thou hast received thy Commission and acts it, and shewes it to the World, and the sign thereof is by the appointment of the General Court: before we go any further, men of understanding will Judge whose Minister, whose Souldier, whose Warriour *John Norton* is, and at whose appointment and Commandment he Ministers and Wars, and hath cleared himself to be no Souldier of Christ, no Minister of Christ, but appointed to Minister and to War at the appointment of the General Court; and so what will be brought forth by him in his *Traët* as he calls it afterwards, as to Minister Grace to the hearers and Readers, the Reader may Judge, seeing that he is a Minister by the will of Man, and his work is appointed by the General Court; and doth *John Norton* believe that People will receive his Testimony as that the heart of *New England* is broken and Rent, when as the blood-thirsty cruelty and Barbarous actions and inhumane acts of cruelty, and the noisome smell, and a bad example have you given to the World, and the Laws and appointments and orders of that General Court of *Boston* and *New England* stinkes in the Nostrials of all sober People, which is sounded through the World, and your State is as it was with *Israel* when blindness hapned unto them through their unbelief, the effect of it manifested their Apostacy, the Judges then judged for rewards, the Priests Preached for hire and Prophets devived for mony, and the People loved to have it so in their unbelief, and then did the Rulers grind the faces of the Poor, and chop them in
pieces.

pieces as flesh for the Caldron, even as you have done, banished some from their Habitations, some from their Wives and Children, and some you have seized upon their Lands, taken away their goods by the Appointment and Order of your Courts by which thou art made a Minister, and appointed to tell these lyes, and to utter forth deceit to cover your wickedness, and to strengthen the Devils Kingdom and the subjects thereof, against Christ and his Kingdom, *who came not to destroy mens lives, but to save them*, who came not to lay burdens, but to take off burdens, who came not to destroy the Poor and Needy, but to relieve the Oppressed; And have not your General Courts done all this and much more, which they may see and behold with confusion of face? And when they have whipt them and scourged them, fined them and imprisoned them, seized upon their Lands, taken away their goods, wasted their Estates, banished them upon pain of death, and when nothing hath remained of all their Estates, have ordered their Children to be sold for Bond-slaves, and this by the appointment of your General Court, and for no other cause but because they would not put off their Hats to their Equals, or come to your publick Assemblies. Oh! un-heard-of and unparallel'd wickedness, the name of your General Court and the Appointments and Ordinances thereof will be crowned with infamy and reproach from Generation to Generation, but this is com'd to pass that your hypocrisie might be made manifest, and your skirts uncovered that your shame might appear, and that might be fulfilled which was spoken by the Prophet, *They eat up my People as men eat bread*; Are these the fruits, Symptomes and Characters that your hearts are rent and broken in *New England*, or are they not rather manifest tokens that your hearts are like Adamant, or like the nether Mil-stone or like flint, which is harder then ordinary stones, in which there is no remorse or reluctancy? And is not this your state, as it was with *Israel* when their hearts were hard? Doth not Christ say, *By their fruits the false prophets are known, and the Tree is known by its fruits*; and have not you brought forth the same fruits? Do not your Rulers and Teachers Rule and Teach for reward? Nay, are they not worse? Have not you taken money from them whom

you Judged Malefactours to pay your servants for doing of your work to your Marshals and your bloody Task-masters and wicked Executioners? Oh! shameless man and full of impudency that ever thou durst put Pen to Paper, or that the General Court should ever appoint thee to tell the Nations that your heart was rent in *New England*; but the terrour of the Lord and the dread of God you must all know before your hearts be rent, which is yet impenetrable and hard, or else all these wretched Manifestations and fruits thereof would never have appeared; but one of thy own Generation if not thy self saith, *That a Company of Thieves, Fornicators and Fellows may cry out of deserved punishment as Persecution as well as we*; God hath cleared us and redeemed us from those things, but is not putting off the Hat to ones Equal, or not joyning or coming to your Congregation, that they deserve punishment suitable to Thieves, Fornicators and Fellows, but Persecutors and blood-thirsty men were ever blind; for Christ, the Prophets and Apostles and all the Holy men of God who suffered for the Testimony of a good Conscience, were ever reputed transgressours and Judged that they suffered deservedly by them who caused them to suffer; Christ was crucified betwixt two Thieves, and *Herod the Governour* and his men of War set him to naught, *and he was numbred amongst Transgressors*, as it is written of him, and so were all his followers by them that were in *Cains way*, and in *Baalams way*; and so hast thou with the rest of *Babylons* Merchants these divers years numbred us amongst transgressors, every Sect and Opinion hitherto hath joyned us to that Opinion or Sect which was contrary to them, but thou would marr our Countenance more than any, thou hast not found a Generation bad enough to number us with in this age, but is gone back a thousand years to fetch up Men and Doctrines and Principles, and would fasten them upon us, and so to represent us odious to People, thou might have spent thy time better then to have raked in those old mouldy Histories, in which I see thou art better acquainted then with the mind of Christ; but I shall not trouble the Reader with thy stories, neither vindicate their Doctrines and Principles, which were counted Hereticks, these men are dead and gone, thou might have let them pass, and have medled with things that pertained to thy own
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Generation, but that thy dead mind feeds upon dead things; & to tell thee and the world plainly, that thou which will lye and lay things to their charge which they never knew nor maintained, which may be are living and can reprove thee for thy falshood and deceit in this Generation, thou may well speak falsely and lay things to their charge which they never maintained which are at such a distance as 1600 or 1000 years ago, and if the adversaries of these men did write their Principles and set down their Errours and Blasphemies as I believe many of them did, I do les credit their report, and I am not altogether unacquainted with Ecclesiastical Histories from whence thou hast had these Stories, although now I count the time just lost in which I spent in those things; and though thou Judge that we vilifie the Scripture, yet I prefer it above and before all the Ecclesiastical Histories that I have read; I shall not trouble the Reader with thy old *Hetodoxes*, as thou calls them, of the heads of Religion, there is many that knows those things as well as thy self, and as for *Praxes*, *Sabellers*, *Nestors*, *Cerinthius*, *Entichas*, nor with *Quintinius*, *Swinckfield*, *Muncer*, *David George* and *John of Leyden*, what are these to us? And what are their Principles to us? Some thing they spoke which was real Heresie, if the Histories be true, whereof I much doubt, because many such as thy self were the Authors thereof, and something it may be was truth which might be vindicated, not because they held it, but because it is truth in it self; And as for thy comparing of them to us, and their Principles to ours, doth not at all detract or invalidate truth as it is in it self, for corrupt minds may speak true words, and that which is truth in it self, yet not live in the life thereof, they are Judged though, the truth in it self stands clear, and so what as they were in their Principles and Practise in life or in Doctrine, must they give account for; but thou like the rest of the hireling Priests of England used alwayes to be confuting your adversaries when they were at a great distance, when they were dead and could not reply, or at such a distance that they could not hear, and you are such valiant Champions for the most part as to Disputation, except you have Club-men and Prison-doors standing open, to fight or to shut them in, you will hardly enter into a Dispute publicly,
or

or it may be if they be afraid that they shall be worsted and their deceit laid open, put a Key in the mouth of one, as some did in the mouth of *Humph. Norton*, when he was with one of thy Brethren, and then cry, *The Opposite or Quaker he hath nothing to say for himself; & such dark muddy stories you used to fill up your hour with, as to confute Arius & Pelagius, men that were hundreds of years dead, and no such Principles holden in a Nation, and such dead stories you fill Peoples minds with, and confute the Pope when your elbows was leaning upon the soft Cushions on the Pulpit, and 20 or 30 s. for such a dead Story as you told People, but when have you gone amongst them and reasoned of the things of the Kingdom of God into their Dominions, and convinced them by sound Doctrine, and yet you will say Christ said, Go into all Nations and Preach, and plead that for your Commission, and it may be stay forty years over a hundred Families.*

As for the *Heterodoxes* of the *Quakers* concerning the heads of Religion, as thou hast set down, this I say to thee, and to all the World, we do not hold them because any man before did hold them, or may hold them after, but because God hath revealed them unto us by his Spirit, which also may be confirmed by the Testimony of the Scripture of Truth.

As to those which thou sets down as our Tenents I shall answer on the Lords behalf for Truthes sake, and for the rest thou may take them home to thy self.

First concerning the *Trinity* thou saith, *they confesse the Father, Son and Holy Ghost, and yet they deny the Trinity, and those to be three distinct Persons*, for confutation of this thou brings *Heb. First and third; He is the expresse Image of his Fathers Person.*

Thy *Trinity* is an old Popish term and we love to keep to sound words, but by *Trinity* I suppose thou means three, and thy own words shall confute thee, thou confesseth we say there is Father, Son and Holy Ghost, and yet but one God, or one Eternal being or substance in which they all subsist, but thy word *distinct* is thy own and not the Spirits, yet to distinguish betwixt Father, Son and Spirit we deny not; and as for the first of *Heb.* it is in another Translation rendred the
expresse

expresse Image of his substance, for Person is too grosse a word, as to expresse an Eternal and Divine being in, and if thou do hold three distinct *substances* thou errs in thy Judgement, for that were to make three Gods.

Secondly, *They deny Christ to be God and man in one Person, and Christ to be a distinct Person from the Father, and they acknowledge such a Christ as unchrists Christ; and when they say Christ manifest in the flesh, they mean not as the Scripture, but falaciously.*

Ans. We say according to the Scripture of Truth and not according to thy *falacy*, that in the man Christ did the fulness of the Godhead dwell, and God was in Christ reconciling the world unto himself, and he saith I and my Father are one, and the Father the Son and the Spirit subist in one Eternal Power, Life and Glory, which thou with all thy stupid generation are Ignorant of; and Christ that we acknowledge is such a Christ as is able to save to the utmost them that come unto him, and receive him and believe in him, and is such a Christ as is able to raise them that have been dead, and such a Christ giveth Eternal life to them that believe; And so that Christ that we own doth not un-christ Christ, but by your Doctrine who pleads imperfection and the continuation thereof, and a continuation in sin for term of life, as one of thy own said, *sin will dwell in the house till the house be pulled down*, speaking of the natural body, which some other of thy own Generation have called the body of sin, and so it is you that hold such a Christ as unchrists the true Christ in thy own words; and when didst thou enter into our thoughts and into our heart, or with what dost thou search, that thou sits as Judge over the heart, who knowes not judgement in thy self nor of what spirit thou art of, and so thy lies and deceit is turned upon thee; when we say Christ manifest in the flesh we say that holy thing which was brought forth and born of a Virgin, and conceived of the Holy Ghost in whom the fulness of the God-head dwells, in whom the Eternal Power of the Father was manifested, that he was the Christ which was manifested in the flesh and Justified in the Spirit, Preached among the *Gentiles*, seen of Angels, and received up into Glory, and this is according to Scripture of Truth, and thy judgement must be judged.

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Thirdly,

Thirdly, Concerning the Scripture considered as the rule of Life, *They deny the Scripture or written word to be the rule of life, and they make the Spirit without the Scripture to be their guide, they account Church, instituted worship and waiting upon God for the Efficacious presence and operation of the Spirit of Grace in the Ministry of the Word and Sacrament for conversion and edification to be Idolatry, and the Political order of Church Officers and members they affirm to be an Image.*

Ans^r. Concerning the Scripture we say they are Scriptures of Truth and words of Truth spoken from the Spirit of Truth, that which gave them a being is greater then they, as he that Creates is greater then they that are Created, which is preferred above and before, and yet no Deminishing or Detracting from the Creature; so the Spirit is greater above and before the words, and yet this doth not Deminish, neither Derogate from the Scripture; these and the like sound words we have spoken to thy deaf Generation, yet a spirit of slumber being upon them all, they could not hear that which giveth Life, and bringeth to Life, and preserves in the Life, is a rule and a guide to them that are enlivened, the Sons of God who were quickned by the Eternal Spirit of their Father & of Christ, and raised from death to Life, this was their rule, as it is written, *as many as are the Sons of God are led by the Spirit of God*, and we say it is a sufficient rule of it self, and thou may as well count the rule of the Sons of God *Hetrodox* and *Heretical*, and the *Apottles* position, who said, *as many as are the Sons of God are led by it*, and Christ promised unto believers the Spirit of Truth to lead them into all Truth, and to bring things to their remembrance, and to guide them in the path of Righteousness; what has Envy and madness eaten all the good out of your hearts? yet the Scripture is not so excluded by us as thou Judgest, though we say the Spirit may lead and direct with it, or without it, yet not contrary to it, for the Spirit doth, will and may take up what thing it pleaseth to manifest it self and its mind unto the Creature, and who art thou? and what art thou? any thing but an *Egyptian* who would limit it, and tie it to Paper and Ink, to words and Syllables sounded and written in diverse Tongues, Languages and Characters; they that appointed thee for a Minister never knew

knew Gods Work, and we know that there are several Ministrations and several operations, yet the same God and the same Spirit who manifested it self, and formeth and Ordaineth things according to its Heavenly will, to represent its Heavenly mind to the Creature, and that which Christ hath Ordained and Instituted to be worshipped in, waited in, and his presence seen in, and the operation of the Spirit of Grace in the work of the Ministry, which is for Conversion and Edification is dearly owned by us, as that whereby we have found the Lord and his pure presence through this or that thing, and without and beyond all Creatures or visible appearances, and this is not accounted Idolatry by us, as thou falsely saith, which God will Judge thee for in the day when he appears to take vengeance upon his Enemies in flames of fire, and thou that talkest of trying the Spirit by the Letter knowes no more of God then a Horse, but what thou knowes naturally; the *Jewes* had it, and they tryed and condemned him for a blasphemmer, and the Apostles for breakers of the Law and makers of it void, and so condemned the Lord of Life, and the Spirit by which the Prophets and Apostles was led by, even as thou doth with us; and I never heard of any Political order of Church Ordinance or officers or Ordinances, not of the most dark and sottishest Marchants of *Babylon* that ever spoke or wrote yet, there was sundry gifts given and sundry Institutions in the Primitive times which were signal things of things of a more Heavenly and Celestial nature which was to be made manifest; he gave some gifts to be Prophets, some Evangelists, some Apostles, some Pastors, some Teachers, but these were Ministeriall for the work and service which he had appointed, but this was all by one and the same spirit, but I never heard of any Political order of Officers, or Political Ordinances ordained in the Primitive Churches; but it seems you have got such in *New England*; in the Church of *Rome*, so called, I have heard of the order of *Benedict*, of *Francis* and *Austin*, and the like and of several Ordinances instituted by their Mother to perform; but I never heard of any such as a Political order of Officers and Ordinances before, and this may be called an Image indeed, and nothing in the world but deceit, and is no *Hetodoxy*; that ever such a blind fellow as thou should put pen to Paper, who hath

crept so into the mudd and dirt, that grosse Ignorance and darkness is in all thy words; But the least of the children of light will see thy Ignorance, so that I need not say much.

Concerning the Magistrate, they own none are lawful Magistrates who are not of their way, their non-acknowledgement of the Magistrate, as now established, in all Christian States is more then manifest.

Ans. If thy Asperſion were full proof no more need be ſaid, but the Judicious will not eaſily believe thee; that there is a State of Magiſtracy is granted by us, and that a true Magiſtrate that Rules well, and Rules in the Power of God and is a terror to evil doers, and a praiſe to them that do well, and are as nurſing Fathers, who preſerves mens Perſons and Eſtates from devourers, as a Father preſerves a Child from injury, theſe are Ordained of God, and ſuch we are ſubject unto for the Lords ſake and for Conſcience ſake, and to every Ordinance of man which is conſiſtant with the honour of God and a pure Conſcience, but I believe you have few of them in *New England*, who are rather like Beares and Lyons tearing and rending their Eſtates, and rends and tears their fleſh, and gnawes it like Evening Wolves that the Prophet ſpeaks of, and would thou have this counted as Gods Authority? and we tell thee and all the World in ſingleness of heart and unfeignedneſs, that our way is Chriſt the way to the Father, the Truth and the Life, the Power of God and the Wiſdom of God, and all that Rule not in his Power rule in the Devils power, in the Dragons power, in the Beaſts power, who made War with the Lamb and killed the Saints, and compelled them to worſhip, and herein they that Rule in the Power of God and for God are manifeſt, and them that rule in the Dragon and Beaſts power, for they that Rule in the Power of God answereth Gods witneſs in every man, and reaches to that by his Act of Juſtice in the tranſgreſſor, and he reſtraineth the evil doer within, and limiteth that, and preſerves the Creature as much as him lies from harm, and his Eſtate from deſtruction, and alſo ſaveth the Innocent, meek and harmleſs from the violence, and from beating and fighting, and from them that would deſtroy their Perſons and Eſtates; and herein the Magiſtrate that Rules in the Dragons power and in the Beaſts power, he is alſo made manifeſt, he reacheth

reacheth not Gods witness by his Governing, he lets the transgressor live, and is not a terrour to evil works and workers, but a terrour to them that do well and exercise a pure Conscience towards God and man, and may be cannot go into the House of *Rimmon*, neither can bow to *Baal*, nor be subject to that which another may set up in his will and in his pride, then he afflicts the body, the Creature, and mars Gods Workmanship and defaces it, and doth violence to the Creature, and rends away his outward subsistence, and sayes for his Authority *It was so ordered at our General Court*. I must tell thee, the false Church, the Mother of Harlots has ridden long upon the Scarlet-coloured Beast, which has been made drunk with the blood of the Saints, whose Garments have been red with Scarlet colour; and I know no where in any Christian State (so called) where he reigns in more power then in *New England*, and you ride upon the Beast which hath risen out of the Sea, which is amongst you, and the beast carries you, your Church, on his back bears it up, for all your Weapons are but carnal, and that which wrestles with flesh and blood, which the true Church wrestles not with, nor with Creatures, but with spiritual wickedness and principalities and powers of darkness in the Creature, and threw that down and saved the Creature alive, and redeemed it who was in Captivity. Oh fottish Children, when will you learn Wisdom, and when will you hearken to reproof of instruction which is the way to life? but remember this, the beast shall be taken alive with the false Prophet, and them that have wrought Miracles before him, and then shall be cast into the Lake of fire.

They pretend to act from an Infallible light within them, and profess perfection in degrees in this life, and publish smart invectives against Ministers who teach the contrary.

Ans. We pretend to nothing but to that which God hath given us through his free mercy, which we have a true right unto, having received him as the Father hath tendered him to be a light to open our eyes, and to be a Leader unto us and all his People, and to be Gods Salvation, even to the ends of the earth to them that receive him, and he is that Infallible light which the Father sent into the world, that all men

through him might believe, and he is the true light that lighteth every man, though every man hath not received him, the fault is not in the Giver, nor in the gift, but in them that will not receive, and he that is the life of all men, hath lighted every man that comes into the world, and he is in us our Hope, and our Glory, the riches of the *Gentiles*, and the riches of all them that do believe, he is our Way and our Life and Peace, I say all Glory unto him for ever, though thou debase him & set him thus at naught, and for his sake we can bear reproaches and become fools, in that we have obtained that in which true Wisdom stands and life Eternal; And what is this *Hetodox* to profess perfection of degrees in this life, is not this *Orthodox*? used not you and do not you generally hold perfection in part or parts, and is not that which is perfect in parts perfect in degrees? He that feels victory over one sin by Christ the Power of God, hath not he some part in that which is perfect, and of that which is perfect? And if he witness victory over more, is he not come to a greater degree or degrees of the life which is perfect? And he that knows the blood that cleanseth from all sin, is not he perfect and compleat in him who hath made him so? But art thou so offended at perfection that thou dost not admit of any part or parts, degree or degrees thereof, that thou sets this down as a Blasphemy? And its time indeed to reprove you sharply who are puffed up in pride and knows nothing, who teaches contrary to the perfect life of Christ, or any degree or degrees thereof to be attained unto; thou art perfect in wickednesse, and a perfect Minister of Antichrist, and a perfect Heathen, and its time to bear Testimony against you and lay you open, and your deceit in the sight of the Sun, that them that have but the least glimring of the Light may behold you; a pitiful Church is that like to be which thou art Pastor of, by appointment of the *General Court*, who cries out against any degree of the perfect life of Christ in this life to be obtained or enjoyed, a Minister of sin, a Minister of Sathan and unrighteousness, that is thy name, own it.

In the ninth page thou art going about to prove thy *Trinity*, as thou calls it, and thou saist, *The Father is a distinct substance, and the Son a distinct substance, and the Holy Ghost is a distinct substance,*

istence, and thou brings *John 5.* there is another bears witness likewise, speaking of the Holy Ghost, he calls him another, and this another thou sayes, *Is Intelligible of the Essence*, and then saith, *What is more manifest then another substance, and another substance speaks distinct substances*, and thou saith, *The Spirit is called the hand of Trinity.*

Ans. Another is not understood of another being of another life or another substance, but is understood of another *Manifestation* or *Operation* of the same God who subists in the same Power in which the Father the Son and the Spirit subisteth, as I said unto thee before, another, as to distinguish of the Operation and Work of the Spirit, and of the Son, we do not refuse; but to make three distinct essences and beings is ignorance and errour, as thou saith, *Another is intelligible of the Essence*, and so thou hast made three Essences, three Substances, three Persons and three Gods; but we say there is but one God, and there is three that bears record in Heaven, the Father, the Word and the Spirit, and these three are one. Now as for Substance and Essence, they are unsound words coyned of your selves, from your dark imaginations, in which there is no truth at all, but to cast a mist; Now where the Holy Ghost is called a Person in the Scripture I have never read, and where it is called the hand of Trinity I have never heard of before thee, and so thy blind ignorant conclusions and Sophistical arguing will have little place with them that are come to know the Teachings with the Spirit, and also keep to a form of sound words, which thou cannot.

And thou saith, *He that sendeth and he that is sent are distinct, and so the Father sending the Son, and the Son sent of the Father, and the Father and the Son sending the Spirit, and the Spirit sent by the Father and the Son are distinct substances, and not the same.*

He that sends and he that is sent may be distinguished, but he that sendeth and him that is sent is not so distinct & as far off one another, but that him that sendeth is with him that is sent; and so God was in Christ reconciling the world, and then how were they distinct one from the other, and by him was all things made, and Christ was not so distinct or as far off at a distance when the Heavens and the Earth was made; so that it is truly said, without him nothing was made that was made,

made, and the Spirit of God which may be distinguished in regard of its Operation, yet it was not absent or distinct from the Father and the Son in the Creation, neither is absent from the Son in the Regeneration, or work of Redemption.

And then in thy Answer to an Objection which thou makest thy self, *How the Doctrine of life was Communicated vocally by the Patriarchs, but it is not so now; and in thy Answer thou saith, The Scripture is not necessary, absolutely, but it being Gods Will to Communicate life through the Scripture, hence the Scripture is necessary; and then thou sayes, Not the letter without the mind of the Authour, nor the Spirit without the Scripture; and that the words in the 17th of John 22. That they may be one as we are one; these words give an uncertain sound, thou saith; and further thou saith, Surely, they are under a Rule of life who have not the Spirit since the Canon of the Scripture is closed, so far is the Spirit from being a Rule of life, that to us it is not the Spirit, except it move in the written word.*

Ans. Gross darkness is thy dwelling-place, and out of thick darkness all this pitiful confusion cometh, the Doctrine of life was Communicated according to the will and mind of God, sometime by Dream, sometime by Vision, sometime by Revelation to the Patriarchs and Believers from *Abel* till *Moses*, and by Faith they were followers of Christ, and doubtless they did Communicate in their Generation those things that were manifest unto them by the Spirit, which was the then Rule and Guide to the feet of the upright in the way of Peace before any Scripture was written, and if the Scripture be not necessary absolutely, thou hast said as much as we say, therefore we speak of a Rule and a Way which is absolute necessary, without which no man can know the Father or the Son, nor the way of Peace, but by the Spirit of truth which gave forth the Words of truth, which may manifest and doth manifest it self as it will, when it will, where it will, and how it will, for it is unlimited, and it will not be limited by its own words as to sound, but may speak words which it never spoke before, as for instance, *Paul* by the Spirit said, *The second Adam the Lord from Heaven is a quickning Spirit*, which none of the Scriptures before written speaks in these very words, and
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if the Spirit be not Spirit without the Letter, then where the Letter is wanting the Spirit is wanting, and consequently them that have the Scripture have the Spirit, which were no less then ignorance and darkness to say, and what Rule are they under who have not the Spirit or no measure of it, there is but the Spirit of Truth and the spirit of error, and they that are not ruled by the Spirit of Truth, they are ruled by the spirit of error, though they may have the words to fight with and quarrel about without the life; But last of all thou hast in plain words set the dead letter before the living Spirit, and saith, *That the Spirit is no Spirit except it speak by the Scripture*; and if the words of Christ in the 17th of *John* give an uncertain found, it is but to thy deaf ear and to thy blind understanding, for he spoke soundly and certainly, and prayed to the Father that as the Father and he was one, so they also might be one, being guided by the one Spirit of the Father in the Son, and that they might live in the Unity of it, and have Unity one with another in it, and with the Father and the Son.

In thy 15th page, though thou hast set up the Letter for a perfect Rule of life, yet here thou throws it down again, and saith, *It is to be understood as including consequences, for the greatest part of Scripture is consequences, and the Scripture cannot be true without consequences, for Thomas and Mary are neither commanded obedience or forbidden disobedience, for we nowhere read thou Thomas or thou Mary are therein commanded obedience or forbidden disobedience, such a one by name do this or that.*

Ans. I told thee the Spirit of God is unlimited, and whether it speaks of degrees or measures of a greater or less thing, or whether it speaks the greater first and the lesser after, whether it speaks from *Major* to *Minor*, or from *Minor* to *Major*, or what may truly follow either from the greater to the less or from the less to the greater it is all truth, but thy Consequences is no part of this, the Spirit still demonstrates its own mind by what words and terms and expressions it pleaseth, and will not be limited or confined to this or that form of words, and thou errs grossly, neither knowing the Scripture nor the Power of God, and thy

Consequences are false, for there are the individual persons or names of *Thomas* and *Mary*, both commanded obedience and forbidden disobedience, and if thou have never read this in Scripture, I inform thee and instruct thee, thou may read the 20th of *John* 16, 17. where *Jesus* saith unto *Mary*, she turned herself and said unto him *Rabboni*, which is to say Master, *Jesus* said unto her, *Touch me not, for I am not yet ascended*; here is a Prohibition, and forbidding that she should not touch him, secondly here is a command of obedience, *But go unto my Brethren and say unto them I ascend to my Father and your Father, to my God and your God*; and in the same Chapter thou may read in the 27th where *Christ* spoke unto *Thomas* by name (after his Resurrection) then said he to *Thomas*, *reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side*; here was a Command to be obeyed, and be not faithless, there is a prohibition or a forbidding of unbelief, and so thy foolishness is manifest and ignorance of the Scripture, some of it thou sayes is an uncertain sound, and the Scriptures fore-mentioned thou hast denied or else never hast read it, and so art unacquainted with thy Rule which thou quarrels and fights so much about.

And then thou comes and sayes, *Thou wilt vindicate some Scriptures, and cites 1 John 9. That this was the true light which lighteth every man that comes into the world, hence they affirm that there is a light in every man, which being followed is an Infallible guide, and that this light which lighteth every man is the Rule of life, and not the written word*; thy Answer is, *The sence of the Text is notoriously false and thy reason is if Christ the true light that lighteth every man be the Rule, then righteousness should be by the Law*; for the light which is in every man is not Gospel light, but there is a natural light or the light of Nature, which is to be construed in opposition to spiritual, and the light of Nature and the light of the Spirit are contradistinct, and by this light of Nature there is a difference put betwixt that which is good and bad, and it will teach us not to lye nor steal, and it will lead to the Knowledge of one God, and yet it is in opposition to one spirit, and it will lead to know Eternity omnipotency, and it will lead to know
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the Creator, yet it is contradistinct to the spirit.

Ans. The Scripture needs none of thy Vindication, for thou hast defamed it and sayes Christs words is an uncertain sound, and thou hast said that neither *Mary* nor *Thomas* was commanded obedience; thou may look back of thy lyes and repent of them; and why is the sence of the Text utterly false, that Christ was the true light that lighteth every man that cometh into the world without exception, and why is this utterly false, if he be followed, that he who is the true light is an Infallible guide, and the Rule of life, hath he not enlightened every man that comes into the world? if thou make exceptions where the Spirit makes none, then thou perverts the Scripture; doth not he say I am the light of the world, the world in the Scriptures account is set in opposition to believers, for believers are not of this world, but are redeemed out of it, as for example, God so loved the world that he sent his Son into the world, that whosoever did believe in him might not perish, but have Everlasting life, for it is manifest that the Saints and Believers had life given already that followed Christ and were his sheep, and saith Christ, *I put them forth and go before them, and give unto them Eternal life;* and he said to them who had not Eternal life, *While you have the light believe in it, that you may be the Children of it;* and is not Christ Gods Righteousness, who is given for a Covenant of light to the blind, and dead, and lame, & to the dumb to open their eyes, to quicken them, to make them leap as a Hart, and their tongue to sing and utter forth praise; we say Righteousness is not by the Law, but by Christ that lighteth every man who is the end of the Law, and why is not the light which lighteth every man Gospel light, seeing it is said, *Go Preach the Gospel in every Creature under Heaven;* go learn what that means, and if natural light must be construed in opposition to spiritual, and the light of Nature contradistinct to the light of the Spirit, then it must needs be sinful, for that which opposeth spiritual light & is set in opposition against its leading, must needs be sinful, and that which is *contra* or against the light of the Spirit must needs be sinful; and then if it be as

thou hast said, and if this must be the true sence of that Scripture, that it must be understood of natural light, and that natural light thou construes in opposition to spiritual, and saith it is contradistinct to the light of the Spirit, and in opposition unto it, that which is against the Spirits light or the light of the Spirit must needs be darkness, sinful and evil, and yet thou hast confessed it will teach that none ought to lye or steal, and to know one God, and the Creator, and Eternity and Omnipotency, and yet it must be taken in opposition to the Spirit, and contradistinct from the Spirit; that which leads to know the Creator and Eternity and Omnipotency is that Spirit of God, through which God and the things of God are revealed, and that that teaches that a man should not lye, that is truth, and that that leads from sin, and accuses for evil-doing and convicts, that is the Spirits light, as it is written, he shall convince the world of sin; and so thou like a man who hath lost all aim, rambles up and down in every by-path, and like a blind man gropes, but cannot enter into the Treasure-house of Wisdom, thou hast called the light that every one is lighted with, the Righteousness of the Law, and no Gospel light, and in opposition to spiritual, and contradistinct to the Spirit, and in a word hath made at it at the best construction but bad and evil, and then when thou hast done thou confessest that it will put a difference between good & evil, and shew that God is to be worshipped, and Eternity is known and Omnipotency; And are not these the deep things of God? And so B. b. ylon is the Land of thy nativity, and thou reels and staggers up and down like a drunken man, and would be a Teacher, and knows not whereof thou affirms, nor of what thou speaks.

Further thou saith, *That this little light there is, is much mis-carried, and thy Reason is, because it is managed by the reigning power of darkness, and the judgement of man is corrupt, and then thou goes on, the light of nature since the fall is not to be compared (saist thou) with the light of the Image of God before the fall, and it hath no proportion with Gospel light, but is gross darkness, nay, is worse then gross darkness.*

Answer.

Ans. And how did the light miscarry thou blind-man, and when did the Reigning power of darkness manage it, seeing that there is no fellowship betwixt light and darkness, and the light which every man is lighted with hath born witness against darkness and the Reigning power of it, and though the judgment of man be corrupt, his miscarriage is because he hath not minded the light, and because he hath turned his back on it, and then sin entred, and then came to Reign in the power of darkness, and corrupted the heart, and this hath made man miscarry; and though thou say that the light which lighteth every man is not compared with the light of the Image of God before the fall, and hath no proportion, I'll tell thee a riddle go learn what it means, the light of the Image of God before the fall is the same in it self after the fall, and holds its proportion, and is no whit lessned or deminished in its purity in its self, although fallen man do not see it neither can behold it, because sin hath entred and death by sin, and that is it which obscureth the Image of God from man, and its light, yet the light shined in darkness, but thou concludes it is darkness, yea worse then grosse darkness, and thou brings a proof to prove it, *ye were darkness*, the Apostle doth not say that the light which shined in darkness was darkness or worse then grosse darknesse as thou ignorantly saith, but he said the *Ephesians* or the men of *Ephesus* were darkness, and not the light in them which shined in darkness, though the darkness comprehended it not; but how now *John Norton*, what will the General Court of *Boston* say when they see thy confusion laid open, and the deceit made manifest to thine and their shame and ignorance, thou confest in the 16. page, *that it would lead to know God and the worship of God, and Teach not to lie and steal, and so forth, and to discover some of Gods Attributes, as Eternity, omnipotency, and the like*, here was some good in it in thy own account, but now its become grosse darkness, in the 18. page *and worse then grosse darkness*, and so hath made as bad if not worse then any Principle that is in a Beast; and it may truly be said of thee even in thy own phrase.

-----*Quanta sub nocte Facebat*
Nostra dies-----

But now thou comes to a further interpretation of 1 *Job. 9.* and thou saith the *light which we are enlightned with it is either the light of nature the light of reason or the light of saving Grace, and the light enlightning is either the Word considered as the second Person or Christ the Son considered as Incarnate.*

Ans^r. It seems that thou knowes not which it is, but gueses like a blind man, and like a wild Archer shootes at random; and why dost thou make such distinction betwixt the Word the Son of God, and Christ the Son of God, thou made but three Persons in the Trinity before, but it seems by thy arguing thou would now make four; And as for thy *Collective and distributive light*, the distinction is that which would cast a mist before People eyes, and thou brings the Judgement of *Calvin, Besar, and Piscator*, and others, that as concerning man endued onely with the light remaining since the fall, they conclude him to be darkness and unable to comprehend the light or to improve it to salvation, their judgements is more sound then thine, though thou would bring them to strengthen thee that the Son of God hath not enlightned every man, they confesse, the man in the fall is in darkness, and darkness is over him, and in that he is not able to comprehend the light which is in him, and as to the improvement of it, in the darkness man hath not power to improve it to salvation, but what doth this invalidate the light which is in darkness, the power of improving is in the light being turned to again and received; and what if I say it is the light of Life in its self though thou deny it, I know what I speak; for in him was life and is life, and that life is the light of men, and the light of the world, and so that light which every man is lighted with, is of the life and from the life, and so may truely be said to be the light of life in it self, though man in the transgression doth not feel it so as to him, but may truely say it is the light of condemnation, because he feels it so in the operation thereof, being in the transgression, it convicteth, reproveth, accuseth and condemneth for evil, and therefore it cannot be the light of life to him,

him, till it be received closed with obeyed and followed, and then the back is turned upon the transgression, and man is come out of the darkness; and therefore the Apostle spoke well and understandingly according to knowledge, that which was ordained for life wrought death in him, that was because the Law was against him, and he in the contrary nature to it, the ignorance of many wise men (so accounted) in this generation is such, that when they see or feel contrary effects, they judge there must needs be contrary subjects or objects because there are different effects; for now the same light which shewes evil and accuses for it, and judges for it, there is one operation, and excuses him that loves it and obeyes it, here is another operation, that which convinceth the world of sin, of Righteousness & of Judgement, and that which consoles and gives peace to the believer is the self same spirit; so here is not two spirits or two lights, so that he which kindles a fire in the Earth, and appears in flames of fire, and rendreth vengeance upon all them that obey not the Gospel which is the Power of God, here is one work or operation of Christ, the same bringeth Peace, Joy and gladness, and refreshment, and makes the springs of life to bubble up in them that believe, here is another operation yet the same Christ; these things I write to inform thee and all where this may come, that that is truly an appearance of Christ which sheweth sin and condemns it in any measure, and he alone is the Judge of the quick and the dead, and if all Judgement be committed to the Son, then to be Judged for lying for stealing, and for wronging any man, it is the work of Christ and the work of the Son. Oh man thou hast much to repent of, and thy ignorance is great, which hath called Christ the light or the light of Christ, or the light of life darkness, and contradistinct to the Spirit, and worse then grosse darkness, so this is thy conclusion against the first of *John* and the 9. that Christ hath not enlightened every man or all men that come into the world, but all men so qualified of every sort, so then by thy conclusion the first of *John* and the 9. verse gives an uncertain sound, like the 17. of *John* and 22. so then its qualifications

fications of men that procures light from Christ, and so its not of Grace but of debt, but if it be of debt, which is owing unto a Person so qualified, then it is not of gift, but thou errs in thy Judgement, for it is by the gift of righteousness that Justification comes upon all that believes, it is not this or that qualification before their conversion which is any cause of Gods enlightning them, but it is the free love of God unto man without exceptions, or respect of Persons that he hath lighted every man, to the intent that all and every man might see his Error and depart from it, and turn to him that shewes him it, who would have all men saved and come to the knowledge of the Truth, and such is the large love of God unto whole man-kind, which thou wouldst restrict and bind up to such and such Persons so qualified, as though qualifications of Persons were a Meritorious cause wherefore Christ was bound to give them light, this is rank Popery, and not according to the Doctrine of godliness.

And thou citest the 2 Pet. 1. 19. *We have a more sure word of prophesie, whereunto you do well that you take heed as unto a light that shineth in a dark place, untill the day dawn and the day Star arise in your hearts, hence it is inferred, thou saith, that after the reception of the Spirit there is no need to attend to the Scripture, and so thou goes on and sayes the word of prophesie is the Scripture of the Old Testament, that thou art to take heed unto untill the day dawned and the day Star arised in their hearts; and that untill signifies for ever.*

Asw. And here thou art in confusion, I know none that makes any such inference but thy self, for the Scripture is seen most clearly, who know the day dawn and the day-star arisen in their hearts; and first thou sayes, we are to understand the Word of Prophecy the whole Scripture, and then in the same page saith, that Peter expounds the word prophetic of the Old Testament onely, so then Peters Exposition by thy account, and thine is different, thou sayes he spoke of the Old Testament, and thy interpretation is of the whole Scripture, but thou hast mist it, both of Peter and thy self, for Peter wrote unto People in that Epistle

Epistle in several States, yet they all might be said to be believers, according to a proportion of faith given unto them, and in that which thou hast cited 2 Pet. 1. 15. we have also a more sure word of Propheſie, Here is to be understood firſt a ſure word, Secondly a more ſure word, for the Apoſtle in that Chapter ſpeaking of their diligence towards them that did believe, and declared unto them that they had not followed deviſed fables, when we made known unto you the Power and coming of our Lord Jeſus Chriſt, but are eye witneſſes of his Majeſty, verſe 16. and heard the voice from this excellent glory, *this is my beloved Son in whom I am well pleaſed*, when we were with him in the Mount, this was as ſure a word to the Apoſtles as any that ever the Prophets had ſpoken before was to them, and ſo the Old Teſtament could not be more ſure then this which they had from the excellent glory, but this was not ſo ſure unto them to whom *Peter* wrote, and this was only the Apoſtles Declaration, but the word of propheſie unto which he exhorted them unto was nearer them then any of the Prophets words or the Apoſtles Teſtimony of what they had heard in the Mount, the teſtimony of Jeſus is the Spirit of propheſie, to wit that which bears witneſſ againſt ſin and to righteouſneſs, from this the Prophets ſpoke, and this was that publike thing or Spirit, and they that ſpeak not from it ſpeak from a private ſpirit of their own, and this word of Propheſie or that wherein they could ſee or foreſee things to come, they were to take heed unto as unto a light which ſhined in a dark place, and this was the more ſure word which he directed to, which in all thy Book thou quarels againſt, and through this they ſaw the appearance, and knew the coming of our Lord Jeſus Chriſt in Power and great Glory, and did ſee the day dawn and the day Star ariſe in their hearts, and they were to attend to this not onely before, but alſo after, for by the Word of his Teſtimony the Saints did overcome, and ſo all thy Interpretations are falſe, and thine is the private Interpretation, and not from that ſure word of propheſie which the Prophets and be-

lievers took heed unto, and through which they interpreted things truly according to the mind of God.

As for the story of *false Teachers arising and prevailing among People*, and *what the signal nature is*, and thou sayest they are sent as scourges and as judgements to them who have not received the Truth in the love of it, and thou brings a Scripture, *I came in my Fathers Name and ye received me not*, John 5. but if another shall come in his own Name him you will receive.

Its manifest that thou comes not in his name nor in Christs Name, and if not so, in thy own name thou comes by the appointment of the General Court at *Boston*, and so there will few believe thy fabulous stories which are not worth rehearsing, which will cast a mist before the eyes of them who cannot see through thy deceit, and the sum is, thou sayest, of all that the Doctrines of Devils audaciously deseminated, pretending themselves to be sent of God, are signal signs of evil times.

The Doctrine of Devils hath long been seminated audaciously by numerous false teachers and false Prophets, as Christ foretold in *Mat. 23.* and *24.* which *John* saw come *1 John 18.* little Children it is the last times, ye have heard that Antichrists should come and even now there are many, and they have Ruled long in most parts of the Earth, that *John* said the whole World wondred after the Beast, and this hath been a sad time these 13. or 14. hundred years wherein the true Church, the Woman clothed with the Sun hath been in the wilderness, in a solitary place exiled because of the Beasts power, and the Dragons Power and the false Prophets Miracles, and because of the Doctrines of Devils, has made it a sad time and an evil time, such as thou hast taught (*viz.*) that the light which every man is lightened with is grosse darkness, and worse then grosse darkness, and that Christ left Political Officers, and that the Lords Supper is a visible Political Church Ordinance, and that Baptism is a visible Political Church Ordinance, and that it is blasphemy to hold perfection of degrees in this life, and that none can be cleansed from sin while upon Earth, these and the

the like Doctrines of Devils hath been sown which thou now audaciously Seminates by the appointment of the General Court at *Boston*, but the time drawes near an end, the night is far spent, and the day is at hand when the Beast shall be taken alive, and the old Dragon laid hold on, and the Mother of Harlots burned with fire, and the false Prophets which have wroughts miracles before the Beast, and has cryed as thou cryest him up in *New England*, who is able to make War with him, who hath shed the blood of the Saints of the most high God which will lie as a stain upon your Political Church as thou calls it, which will not easily be washed away, the time of your mirth in *Sodom* and *Egypt* is near an end, though you strengthen one another and make merry, yet wo will come when all these before mentioned goes down alive into the pit together, and when the Sea is dried up that your traffique will not go off, then *alas* shall be the note of her Merchants, who have traded with her Sorceries and witchcrafts, and have made People drunk that they have reeled and staggered and have been all like a Sea unstable, and have not known the Rock of Ages upon whom all that do believe are established.

Thou sayes the Gospel is a constitution or effect tempered of the Grace of God and of the blood of Christ.

Ans^r. The Gospel thou knowes not, but builds with thy untempered mortar, and unseasoned words, and what is the Gospel an effect of, it is not onely an effect of an operation, but it is that which operates and is the Power of God, which will confound all this mudd and all these muddy traditions which you mix with the Scriptures and calls them Gospel.

And now thou comes to the distrustiveness of the Doctrine of the *Quakers*, to Religion, the Churches of Christ and Christian States, because thou sayst it appears in this from the nature of the object they single out to fight against, as the Trinity, Christ, the Scripture, Order both Civil and Ecclesiastical as instituted in the Gospel.

As to those Principles I have answered before in part, but dost thou tell of civil order in your state or in your Political

Church as thou calls it, is that to be counted a civil State, who destroyes the Creatures Gods workmanship, and destroyes mens Estates and sells their free-born Children as bond-slaves? dost thou Judge that these Rules well according to the appointment of God, who is a terror to them that do well, and an encourager of violence and cruelty? as your late actions hath sufficiently evinced, and as for the order of your Political Church, we have heard of it that you are as a company of wild Beares, rending and tearing, and stops gloves and napkins, and binds keys over their mouthes, that they may not speak the Word of Truth amongst you, contrary to Primitive order, and as for the Doctrine of the Quakers, many who knowes it better then thee, knowes it to be destructive to nothing, but to the Doctrine of Antichrist and such ungodly Doctrines as thou hast laid down in this Book, as that that light which Christ hath enlightned every one withall is grosse darkness, and worse then grosse darkness, and that the Supper of the Lord is a visible Political Ordinance, and such black doctrines as these our Doctrines are destructive unto.

And further thou goes on and tells, *the work against order is policy against policy, the policy of Hell against the policy of Heaven.*

It seems your order stands in policy both in your Church and State, and in craft fraud and deceit, and thou Judges that Heaven stands in policy to, but he that sits in Heaven laughs you to scorn with all your deceit and policy.

And now thou comes to thy proof and saith, *that Doctrine that denies obedience to Magistracy in his due Subject, in effect denies the order of Magistracy, but their Doctrine denies obedience to Magistracy in its due Subject, therefore their Doctrine denies the order of Magistracy.*

Ans. The Major and Minor is both false, for we own Magistracy in its due Subject which stands in the Power of God and in the higher Power, and that which leads into order and out of confusion and destruction; and thou must not think to fasten *Stork* and *Muncer* upon us for thy proof, what as they did stands upon their account and not upon ours, and that

that mischievous spirit of thine is that which presseth on the Magistrate to abuse his Power, and to intrude into those things which belongs not to him, to keep up your confused *Babel* which thou calls a Political Church, which must all be scattered with the breath of his mouth and with the brightness of his coming, whom thou yet Judges to be gross darknesses.

In thy 18th page, & in the 44th page thou speaks *That visible Political Church, Church-Officers and Church-Ordinances are Gospel Institutions appointed by Christ to continue to the end of the world, and that Command which Paul gave to Timothy is to be kept, and that visible Political Church Estate is to continue to the end of the world.*

Ans. I see thou art ignorant of God, Christ, Heaven, Church, Church-Officers, Ordinances and Institutions, the Churches of Christ were established by and in the Power of God, and the Ministers thereof ministred, walked and ruled in the Power of God, and the Ordinances and Institutions of the true Church of God are pure and spiritual, but the Church that thou art pleading for the continuation thereof, is a Political Church, Political Ordinances, Political Officers, Political Institutions, Political Pastors and Teachers, the Lords Supper a Political Ordinance, Baptism a Political Ordinance, the spiritual Council which *Paul* gave to *Timothy* about the Elders of the Church, and about the Holy Practise which they were to walk in, and the godly conversation this thou calls Political; nay, furthermore thou saist, *Heaven stands in Policy*; and in thy fourth Chap. saith, *To Christ belongs the prerogative of being the only Politician*; these and the like damnable doctrines and heresies thou hast uttered forth, and these must be proved from the first of *Tim.* 3. 15. and Chap. 3. did *Paul* when he wrote to *Timothy* when he gave him direction about Elders and such as took care of the Church of God, did he say a Bishop is a Political Officer, and must be blameless? or did he say a Deacon is a Political Officer and must be grave? And therefore Reader thou may read these Scriptures; *1 Tim.* 6. 14. *1 Cor.* 14. 33. and thou must see this Sophister, and this

man that is void of understanding, who cryeth up the Scripture for a Rule of life, and yet holds such a Church, such Pastors, such Officers, such Ordinances, such Institutions which the Scripture makes no mention of, and therefore this man having made a Monstrous body, a Politick Church, he imagines a head like it, and therefore blasphemously saith, Christ is the greatest Politician; much I need not say unto this black dark stuff, which is to be confounded, which is imaginary and deceit, which the wrath of God must scatter; but this I say to thee, there was no Officers in the Church of Christ, but they were Ministers made so by the Spirit, and were made so by the Holy Ghost, and were Ministers of the Spirit and not of the Letter, and some were Elders and Ruled in the Church and Churches, which was sanctified by God the Father and preserved in Christ Jesus, and these were spiritual, and not Political; but thou hast cleared and quieted your selves from being any such Church, and that which you call the Sacrament which thou calls visible and Political, and brings *1 Cor. 12.* for thy proof, did *Paul* say as often as ye eat this Political bread, and drink this visible Political Cup you shew forth the Lords death till he come? and did Christ when he sent forth his Disciples to preach and to Baptize in the 28th of *Matth. 19.* which thou pleads must continue until the end of the world? did he send them and say, go and Teach and Preach the visible & Politick Word of the Kingdom, and Baptize them with visible Political water, and that this should continue to the end of the world? And little marvel if the Throne of Sathan be exalted among you, and such Ministers as thou who Ministers deceit, and unrighteousness and ungodliness, art set to be a Teacher, and appointed so by the General Court, who cannot speak a form of sound words, but like a Philosopher, a Star-gazer, an Astrologian or a Stage-player, which them that reads thy book will see thy tract frothed with such black dark sentences which are like Enchantments.

As for *Beckold* and *Knipperdolling*, and *Quintinius* and *Poquius*, thou might have taken up thy Pen ere now, and not have brought all this rambling stuff out of the History of the

the *Germans*, which thou wouldst cast upon our backs ; the Bishops used to cast it upon your backs , and you upon the Baptists backs ; but now we must bear all, and thou in envy unto us, that thereby thou might represent us odious to the world hath made them all *Quakers*, and saith, they are our Predecessours, take them to thy self and joyn them to your Political Church, and your Political Ordinances, and your Politick Doctrines , which is of the same nature with theirs, which you maintain and uphold with carnal weapons , as they did theirs.

And last of all thou art coming to the Magistrates power in matters of Religion under the Gospel, and thou saith, *Notwithstanding manifold evils prevails , and the wiles of the Devil are great and malignant, and heresie which is a horrid aspect ; yet thou saith, There is Balm in Gilead, and a Physician there ; and the Balm and the Physician is that thou saith, God hath armed the Magistrate with Civil power for the defence of Religion , through the Concurrences of Devine Benediction, and the Magistrate is to vindicate the truth of God , and also exercise his Power for curing the Offenders , and for his proof he brings 1 Tim. 1. 20. of whom is Hymenius and Alexander , whom I have delivered up unto Sathan.*

Ans It seems your Gospel that you preach hath not power in it to prevail against Heresie , neither your weapons are able to prevail which are but carnal ; and so the Power to suppress Heresie and Convince Gain-sayers is wholly without you, and though you Censure and Excommunicate, and deliver up to Sathan, as you say, yet you being in Sathans power, that which is against you hath Power over you ; and therefore you are fain to cry up the Beasts power , which alwayes made War with the Saints under the name of Hereticks, and you say , that in exercising of his Power is but defensive, I say yes it is offensive and destructive to the Government of Christ and his Prerogative, unto whom all Power belongs both in Heaven and Earth, and the Government lies upon his shoulders, who is a wonderful Councillor, of whose Government there is no end ; and he is able to defend his Church ; and furthermore to take away thy objection is willing

ling, and furthermore hath promised to keep his Church that the gates of Hell shall not prevail against it; and therefore thou who would have the civil Magistrate to intrude into those things which belongs not to him, would have them Usurpers and Traytors unto Christ the Prince of Peace, and the King of his People and head of the Church his body, unto whom absolute Power and Sovereignty belongeth and Glory, which he will not give to another; And as for all the proofs which thou brings of the Magistrates under the first Covenant, they are all invalid, as to the second Covenant, for all the Kings and Magistrates in the first Covenant what as they did in and about Religion, as to the punishment of the false prophets, and them that had familiar spirits and wizards, they were but Typical as in reference unto Christ the second, Covenant who hath another way to kill the false Prophets and to make War against Heresie and blasphemy, and against all Sorcerers, Deceivers and Antichrists, by the two-edged sword which proceeds out of his mouth, with which his enemies shall be slain who will not that he should Rule and exercise his spiritual Power against his spiritual enemies; Is not Heresie an Errour, an inbred thing? And is an outward sword like to reach to that? Therefore though thou may press the Magistrates or them whom thou calls so by their Coersive power, as thou calls it, and promise to them devine Benediction, like the *Pope*, for making of Laws against that which thou and others may Judge Blasphemy and Heresie, and execute them with Whips and Ropes and cutting off Ears, and destroying the Creature, yet this doth not reach to Heresie and Blasphemy, and all the Balm and Physick that you have in *New England*, wherein your hope standeth, as hath yet appeared, are your knotted Whips and pitched Ropes, banishment and death; here is Balm and Physick indeed which destroys the Creation; And what, was *Paul* a Magistrate who Censured *Hymenius* and *Alexander*? or else what dost thou bring this for?

Thou frames an Objection, and also an Answer, *That the interposel of Authority in matters of Religion is violation of Liberty*
of

of Conscience; thy Answer is, *Church Authority is Authority, were this Objection good, the Church may not then, thou saith, Authoritatively deal with any of her Members, for holding forth or teaching of false doctrine, contrary to Gal. 5. 12. and Rev. 2. 20.*

Ans. The Objection is good enough, the interposing of Civil Authority in matters of Religion is a leading them beyond their line, for that which is ordained for the ordering of Civil things is not to intrude into that which is beyond its Sphere; And why may not the true Church Authoritatively deal with any of her Members for holding forth false doctrine? What dost thou think that *Paul* in the fifth of the *Galatians*, when he wished that they were even cut off that troubled them, that he would have had them killed or beat with pitched Robes? or would he have had the *Galatians* to have denied them, and have them exercised their Authority in the Power of the Lord Jesus Christ? And dost thou bring *Rev. 2. 20.* to prove that *Thyatira* had not Power in the Authority of God to have thrown out and Judged *Jezebel*? This was their fault, because they suffered her, who called her self a Prophetess, to teach and seduce, and to eat things sacrificed to Idols, or thou Judges they wanted some Magistrate to kill her Authoritatively; And if the Church may not deal with the Members Authoritatively, who makes defection from the Faith, why have you Excommunicated and thrown out so many for Hereticks in *New England*?

Thou saith, *Liberty of Conscience, and liberty for Errour and Heresie are two things; and the Error of Conscience is a Liberty to Bondage, and thou brings, They shall put you out of the Synagogues, John 16. and to think to murder the Saints was service unto God, was not from Conscience but Errour of Conscience; but the Object thou saith, Subjected to the Coersive Power must be some Act of the outward man; and further thou saith, There is a difference between quiet Heresie and turbulent Heresie, Schism and Sedition.*

Ans. It is true, Liberty of Conscience and liberty of Errour and Heresie are two things, but these lyes both without the Power and the Line of any Civil Power, as Civil Power to reach unto, the one he should encourage, that is to say, them who exercise a pure Conscience towards God and towards man; and as for the other Errour in Judgement, its beyond the Power of the Civil Magistrate to rectifie, but as it puts forth it self in outward Acts of wickedness, as to kill, steal, murder, adultery,

defrauding, cozening and cheating in outward things, then the sword reaches to the Act outward, but can reach no further; And as for Heresie, Schism, Sedition, turbulent and quiet, as thou makes distinctions, they are all one in the ground, and you have had too many such thoughts in your hearts as that you did God service with all your Whipping, cutting off Ears, beating with Ropes, casting out of your Assemblies, and not onely so, but out of your Countrey, and banishing them from their Wives and Children, and all this you have done, and thinks you have done God good service, and have cast them out and said (as the Prophet spoke of your Generation whose hearts were hardned) *Let the Lord be glorified*; these things you have to repent of before you know or will feel remission of sins from the Lord, though thou say you know it belongs not to the Magistrate to compel any man to be a Believer, nor to punish any for not Believing, but Hereticks, turbulent Hereticks, we believe belongs unto him to punish, and who must be Judge of turbulent Hereticks; Is not a Heretick an Unbeliever? And if the Magistrate ought not to punish an Unbeliever, then not a Heretick, for a Heretick is an Unbeliever; and they which are in the Power and Authority of God, can deny such a one and Judge him out by the Power of God, there is his punishment according to that which thou calls Gospel Institution, and beyond that or any further Act upon such a one, we do not read of in all that which is called the New Testament, neither that Christ, his Apostles or any of the true Churches or Officers or Believers ever Commanded or Commended or Exhorted any to stretch forth their hand against the person of any who were Hereticks really so, and Blasphemers really so; and therefore see there is neither Command, Precept nor Example; Doth not thou wretchedly err in pressing on them which thou calls Believers to Act such wretched Acts of cruelty as you have done, and thou vindicates them in it as their Duty? It's true, we read of the Beast and of the Dragon, who made War against the Saints and killed them, and of mystery *Babylon*, and of *Sodom* and *Egypt* where Christ was slain, and the witnesses slain; Now if thou wilt take these for proofs and for a ground thou may, and so all thy twisting and twining, and vain Arguments falls to the ground; And doth not the Church of *Rome* account all you as Hereticks? and is not their Judgement that they

they ought to punish you with corporal punishment? and is not this your Judgement also page 78 that the Magistrate ought to proceed gradually? That is, to inflict punishment by degrees with lingring tortures, like their Inquisitions; And wherein doth thy doctrine differ from theirs in this? Take them to thee and thy doctrine, for thou art but a stem sprung out of the same Root, and acts from the same Principle, and yet I tell thee and all the world, I am not pleading for any matter of fact or for breakers of the Law which is Righteous, for the Law is good if a man use it lawfully, it is against murtherers, man-stealers, and stealers of the Creatures, for Idolaters and defrauders, and cheaters, and every Act or Fact deserves punishment suitable to the transgression; Now had it not been more reasonably done of thee to have produced the Fact of the *Quakers* in *New England*, which hath deserved all these barbarous tortures, then to Declare them and Publish them as Offenders in matter of Fact, and hath none to lay to their charge; and I challenge thee and the rest of thy Adherents to produce some matters of Fact which the *Quakers* hath done, which is contrary to any Righteous Law of God, or else own your Condemnation and repent; and thou must not think that this poor Tract of thine which is full of deceit and confusion, errour, blasphemy and madness, though thou Publish it by the Appointment of the General Court, that it will cover your wickedness or hide you from being discovered to moderate People, neither will shelter yon in the Day of the Lord.

And thou saith, *It concerneth New England awayes to remember, that originally they are a Plantation Religious, the Profession of purity of Doctrine, Worship and Discipline is written upon your fore-heads, that after New England hath now shined 20 years, should now go out in the snuff of Morallianism.*

Ans^r. There was something amongst some of you, but you fled the Cross as I told you before, and so that spirit that persecuted you in the Bishops time got up in your selves, and that which once you had while you were under affliction here, you have lost, not onely the Power of godliness but the Form thereof, and also of sound words; And now as to matter of Religion, its rather become a place of Ostridges and Owles and Satyrs; and for purity of Doctrine, Worship and Discipline written in your fore-heads, if it must be tryed by your Rule, and if it be

the same 20 years that it is now, I have not heard of more un-foundness in Doctrine, Worship and Discipline which I have read on in many ages, but especially in the Scripture, and truly your shining now is turned into blackness, and your Sun is set, and your day is darkness, and your light is gone out as the snuff of a Candle, because this man boasts of their Doctrine, Worship and Discipline, take a few things out of many and behold them in the light of the Lord, and compare them with the Scripture; and so I leave them to thy Judgement.

1 First speaking of the *Trinity*, he saith, God is a distinct substance from the Son and the Spirit, and that the Son is a distinct substance from the Father and the Spirit in the 9th page; and because it is said, the Father shall give you another Comforter; this another he saith, is Intelligible of the Essence; so then the Son is a distinct Substance and Essence from the Father, and the Spirit is a distinct Substance and Essence from the Father and the Son; so here is three distinct Essences.

2 And that the Spirit of God without the Letter is no Spirit, that which obligeth a man to obey a Command of God is one Power, and that which strengthens him and enables him to obey is another Power, page 12. and that Christs words in the 17th of *John* 27. gives an uncertain sound (which are these, *That they may be one as we are one.*)

3 That Scripture is a perfect Rule of Life, but not without Consequences.

4 That *Thomas* and *Mary* is no where mentioned in Scripture; neither are commanded obedience nor forbidden disobedience, contrary to *John* 20. 16, 17, 27.

5 That that light which teaches a man there is a God, and to Worship God, and that Parents are to be honoured, and that a man shall not lye nor steal, and that which discovers the Creator his Eternity and Omnipotency, is to be construed in opposition to spiritual light, and contradistinct to the light of the Spirit, page 16.

6 That the light which is in every man, hath much miscarried whilst that it is managed by the reigning power of darkness, page 17.

7. That that which lets a man see that he should not do to others what he would not have others do unto him, and shewes a man ought not to steal nor to lye, and that which discovers Eternity

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ternity and Omnipotency; this indeed, faith he; is darkness; it is worse then gross darkness, page 18.

8 Christ enlightens no man with the light of life, but them that are so and so qualified.

9 That the Gospel is a Constitution or Effect, tempered of the Grace of God and the blood of Christ.

10 That the visible Political Churches, Political Officers, Political Worship and Administrations are Gospel Institutions or appointed by Christ, page 41.

11 That there is Policy in Heaven, page 42.

12 Pastors and Teachers are Political Church Officers.

13 That the Lords Supper is a visible Political Ordinance, page 48.

14 That Baptism is a visible Political Church Ordinance.

15 That to Christ belongs the Prerogative of being the onely Politician.

16 That there is much darkness in the hearts of all Children of light in this life, page 42.

Likewise at a Lecture at Boston John Norton taught, *That the Justice of God is the Armour of the Devil.*

Take a view of thy doctrines again, and be ashamed and blush, and repent of thy deceit and false doctrines and lying stories, and cease to pervert the way of the Lord, for all this which thou hast waded through will little advantage your Kingdom, neither all this covering which thou hast made will not vindicate your wicked practices, nor shelter you from the storms and thunders, and plagues, and terrour, and wrath which is to be poured upon all his enemies, and then thy order from the General Court will stand thee but in little stead, when the terrour of God comes upon thee, and when the witness of God is awakened in thee to bring all thy iniquities to remembrance, and thy deceit that hath been hid to the light, then shalt thou see that thou hast not set thy self onely against man but also against God and his dear servants whom he hath redeemed by his pretious blood, who knows a habitation unto which you cannot reach with your Clubs, Whips and Ropes, and their Habitation is as the Munition of Rocks, their Bread is sure, and their Water doth not fail, and happy are they who suffer for the truths sake, for they shall receive Honour and Glory and Immortality, and the Crown of Life which he hath laid up for all them

that endure the Cross and dispise the shame, which will be given in the day of his glorious appearance to them that keeps the Word of his patience, and the word of his Testimony committed to them unto the end.

London, the 12th day of the
11th Month, 1659.

OH! *New England* whose heart is unbroken, and is as hard as a stone, thy fruits declares it, and thy Inhabitants are Rebellious against God, thy Teachers and People are filled with enmity against the Lord and his People, and they have not known sorrow, nor are they acquainted with the Lord in his Judgements, but the Rebellious, and stiff-necked lives in them; and they are covered with a Profession of Gospel, but are as the Wolves in sheeps clothing, who is covered with the Saints words and Practices, but are destroying the Lambs of Christ; oh! *New England*, what hast thou done? how thou hast greedily run in the way that is not good, how hast thou opposed the way of thine own peace, and rejected the loving kindness of the Lord, we have heard, and we have seen, and we have been fencible of thy wickedness, of thy mercilessness and thy cruelty which abounds in thee, and art without respect to God and his Eternal Power which is over you, though you oppose it; yet you are comprehended with it, and it shall Eternally Judge you; your Church hath brought forth bad fruits, even of *Sodom* and spiritual *Egypt*, and in the streets is the Lamb slain, and the just crucified, and ye are the People that have done it, doth not your dealing towards the People of God called Quakers evidence this unto all the World? and Nations do hiss at you; what, ye a gathered People? what ye a seperated People? and brings forth persecution in such a manner, exceeding the very cruelty of the Scribes and Pharisees, and the chief Priests, this Nation hath wondered at your hard heartedness, & sober People are grieved at their hearts for you, that you should so far endanger your souls to everlasting loss, as to go on in this way as you have done for years together, every day as it were heightening your malice and your fury against the Lamb and his followers; Oh you Teachers and Professors which hath openly appeared under the Dragons Collours, who hath Warred under
his

his Banner, even the Dragon which sought to devour the man-child, and by him do you make War against the Lamb and his followers, with the Dragons weapons, Prisons, houses of correction, whippings, banishments, cutting off the ears, and such like cruel dealing, which is of the Dragon his weapons, and not the weapons of the Lamb; oh what have you done, is there not a wise man among you, are you all besotted, and enchanted, are you all blind, is there none among you that considers these things, hath not your own doings pierced your hearts? hath not the innocent blood that you have shed yet struck terror upon your consciences? can nothing awaken you, will not your own doings reprove you? oh consider, for you are not hid from the Eternal eye of God, it beholds you, and you are naked and bare before it; and your filthiness and wretchedness is open before it, oh what floods of wickedness do you cast out? and what wicked practices do you bring forth? we are wounded in our spirits for you because you have lost all feeling and sense, and are void of understanding, your ears dull, your eyes blind, and your hearts hardened, and hath neither Religion nor pure humanity; but do you think to prevail against the Lord by your doings? do you think to weary him out from among you? No he is stronger and his Kingdom and Government of more force, and though he is long suffering, yet he can dash you to pieces, and take your breath from you, and cause you to melt away, and sink you into confusion, and destruction, and his truth will prevail over you, for there is a seed which you cannot quench, there is a root which will bring forth though you choke it never so much, and in all your glory you shall wither and pine away, and your flower shall be cut down, and your strength shall become weak as water, and your Authority shall sink into the bottomless pit, and there is no vision unto you of peace and prosperity in your way; but you shall fall with no small weight of dishonour and affliction which shall be your portion, for God is just and all Power is with him to break you to pieces, and he can make you know, that he can do whatsoever he will, and you are but as the pot-sheards of the Earth which he will break, and his heritage shall be increased, and he will not be wanting to it, his People shall have peace when you shall have trouble, his People shall have joy when you shall have mourning, he shall appear to their joy but you shall be ashamed; for your portion shall

shall not be like unto theirs, but the wrath of the Lamb shall torment you, even the long suffering of God, which hath been great towards you, shall be turned into a devouring fire, and into fury to consume you, this shall doubtless come to passe, for the Lord hath said it; wherefore repent ye Rulers, repent ye Teachers, repent ye hypocrites, and if there be any among you that will be saved, let him deliver himself by turning to the Lord.

But besides all that you have done, by way of persecution, imprisonment, lies and slanders, cutting off ears, banishment and whippings and such like, yet after all this here is a Book come over, Called the *Heart of New England Rent* filled with false reproaches, with slanders, with false Doctrines, and misinterpretations of Scripture, and such like stuff, which we have taken notice of and viewed over, and returned Answer; what is this your best Divinity in *New England*? we have heard of your wicked practices towards the people of God, but now we have seen the wickedness of your Profession, and the emptiness of your Religion and Doctrines, and we cannot but turn them back to you again that if possible the Lord may open your eyes that you may be converted, and live; and what do we fear your revilings and threatnings and your persecutions, in the immortal Life is our victory, which Life you cannot Reach, for the Devil hath not power given over it; though you may have power over the body, and over the goods, yet the immortal Life you cannot touch; and that is Eternal victory, and that Life is our God bringing forth more and more, and he can deliver if he will, but if he will not, we cannot bow to your Image; nor say we have done you wrong in what we write and speak to you; for this is our Religion, that our Conscience may be kept clear, and our zeal for God is in this, that we may keep void of offence towards God and towards you; by warning of you from time to time, and though we are far distant in the outward man, yet we have a witness in your consciences; and in that we know you, and by that shall be answered in the dreadful day of the Lord, and that day is coming upon you, and the Judgements of the Lord the wicked shall not escape.

O have you forgotten since you were sufferers your selves, and then it was well with you, far better then now; for you are at ease in the flesh and have forgotten God, and lost that sincerity which once was in you, and the very spirit of the old Bishops which once persecuted you it is entered into your hearts, and now lives in you, and acts you, and in the dayes of your prosperity you are exalted, and have forgotten the Lord, and you requite him evil for his love, and seems to be a people given up to do wickedly till the time of your destruction, and like Rulers, like Teachers, all in the hard-heartedness, and in the pathes of death and destruction, your Church, your Ministry, your Religion is all of it a weariness, and abomination to the Lord, while that spirit of murder, and malice lodges in you; wherefore repent, least you perish, the day of God Almighty is approaching; the terrible day of the Lord is at hand;

I am a lover of righteousness and a friend to the Seed of God throughout the world, and that waits for the Redemption thereof. 4 AP 64

E. BURROUGH.

THE END.

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